## Alabama Baptist Historical Society

MUSTITES

OF THE

T AT X-SECOLD ANNUAL "SEON

OF THE

# CONTUNE BAPTIST ASSOCIATION,

HELD WITH THE

BULAH CHURCH, PIAS COUNTY, ALABAMAA,

FROM THE 13TH TO CHE LITH OCL WIR.

1849.



to degree of the restriction of the degree o

the Holy Ghost hath made you overseers; taking the oversight thereof not by constraint but willingly; not for filthy lucze; but of a ready mind. Jesus says; "If a rean love

me be will keep my words and in Tather "I well -

As our limits forbid our speaking further allow pre care. Incide agree attention more especially to the Decor: Dear Prehier Dearces, received by bigh calling! Much, very much, depends on yes. The temp of a 4 spiritual welfare of the churches, in a considerable degree, depths on got Presenter the solemn charge you have received. You grow as mind work men- you are to contend carnestly for the faith that was once delivered to the " ... . Take the admonition of the Apostle: "If any man comet preaching any other Gastle by that in h ye have received, received, into jour kease; neither til kin. G. I s<sub>y</sub>  $\alpha_i$ , for he that biddeth him God speed is partaker of his evoluted." Lie in a notable because of your duty, be sure that you are prompt to attend you charch meets s<sub>i</sub> and if you should be destitute of a paster take up the cross at light form of in exhibitation or singing and prayer according to the impress of the Spirit, as your be-in as is to serve tables. Look well to that. O, how often do we see communion disapported on account of the Deacons not being prepared. And now a were to the correlates in our concluding remarks. Brethren and Sisters, Love is our thon.e-do we leve Jesus or not? Let us examine ourselves; we are commanded to try the spirits, therefore let us begin in our own breast and examine ourselves by the worl of God. Jesus says: "It we love me keep my commandments." He has commanded as not to forsally the assumbling of ourselves together as the manner of some is. (i) Brethren and Silvers, here of the are our seats empty in the house of God-how often do we stay at home rather than meet around the communion table to commemorate the death and suffering of our loving Jesus; how often is it the case that if we fail of a preacher on Sandal, we may rather stay at home or be found in an idle temple where Ged has said a sayours hefrom idols. Jesus says why call ye me Lord, and do not the third stable in Press and the Corona do your duty, brother and sine set year duty; but the commands of the Say or. When you have not preacher; if you see them in read tell it to the church. Brothers do not trust your D, over when contempt, by not enabling them to discharge that duty that they owe to Ged and then brethren.

We are aware that we have not done any decree of justice to the subject, yet have exceeded our limits. And now, dear Bothron and Sisters, one desire to that God would be be pleased to bless this little episters of areas in y according to this will, to the comfort of his children, to the good of singles, and to the glory of our God. Through Brethren, furewell! Live in peace, and may the God of by study process to with health. Amen.

DANIEL DOZILE Modern.

WILLIAM J. POUNCES, Clerk.

Digitized by the Internet Archive in 2011 with funding from Lyrasis Members and Sloan Foundation

ned a letter by her delegate, John Horni at, to growth and the ce, which is rejected; the cause for which we do pt charagonis a list of the ingree and minutes by her delegat , this is John

ILL IS ONE, and E. NELSON.

Provi Clubrak A reciation, minutes by the hand of her delegates, Elder G. BRYAN. and lay be toren, J. f. Cook and W. Johnson

Alt of which were a rdully received the Moderator giving to their delegates the

right hand of tellowsilip.

8th. Appointed F. Pickett, J. Thigpen, J. B. Stisson, T. J. Gardner, a committee to examine documents, and report as soon as practicable.

9th Called for reports of the district meetings; which were presented, read, and re-

ceived.

10th. Appointed district meetings, as follows:

First District .-- With Ramah Church, Pilte county, to commence on Friday before the third Sunday in August, 1850.

Second District .-- With Union Church, P ke county, to commence on Friday before

the first Sunday in September, 1850.

Third District.-With Elim Church, Pike county, to commence on Friday before the

fourth Sunday in August, 1850.

Fourth District.--With Union Church, Cori gton county, to commence on Friday before the fourth Sunday in Sept. inber, 1850.

11th. Returned correspondence to sister Associations:

To Ebenezer Association, to convene with Cool Spring Church, Lowndes county, to commence on Priday before the Piest Sunday in October, 1850, Elders R. Warren, R. F. Miseldine, J. Knighton, and lay brethren, J. W. Timmous, S. Russell, M. Rushton, delegates.

To Choctavhatchie Association, to convene with the Mount Zion Church, Henry county, to commence on Saturday before the fourth Sunday in October, (inst.) Elders 1. H. Horn, R. Toler, and lay brethren, J. Thiggen, T. J. Gardner, J. Kennedy, J.

Stallings, T. Conner, messengers; Buther at alling to rite the letter.

To Claybank Association, to convene with Enon Church, Dale county, to commence en Saturday before the second Sunday in September, 1850, Elders R. Toler, Wm. Hussey, B. S. Baooks, and lay members Wm. Easters, Wm. Collingsworth, H. Kimbers, Wm. Collingsworth, H. Collingsworth, H. Collingsworth, H. brough, J. A. Smith, J. A. Oweas, D. Cragne, and J. Thigpen, messengers.

To Wetumpka Association, to convene with Smyrm, Church, Coosa county, to commence on Thursday Lefore the fourth Sunday in September, 1850, Elders R. WARREN, D. Dozier, and lay brethren J. Stallings, H. L. Jones, J. W. Timmons, M. Carter, T.

J. Gardner, and Wm. Bell, messengers.

12th. Resolved, That this Association append to these minutes, a corresponding letter to sister Associations with whom she corresponds.

13th. Called for the Circular Letter; which was presented, read by the writer, re-

ceived, and ordered to be printed with the minutes.

14th. The committee on documents presented the fellowing report: "We, your committee, beg leave to report, we find nothing worthy of your concideration." Respectfully submitted and ordered to be printed.

15th. Appointed Elder D. Dozier to write our next Circular Letter, and Elder R. TOLER to preach the next introductory Sermon, and Elder R. F. Missledine his alter-

16th. Called for the report of the Presbytery appointed last year to visit Fellowship

Church, Pike county, who reported her dissolved.

17th. Appointed our next Association with Con. Arion Church, Butler county, commencing on Saturday before the second Sunday in October, 1950.

#### MEMORIAL.

18th. Whereas, it has been the good pleasure of our heavenly farther to call from off in . . . . . Zion his Cithial arount, which he Herards of the Constraint of the third. United the American has been deather the constraint, which he will be a mainly, deplote on the 50 for the tollowing i . . tgra.

Oh. The Con. Itera Civia send in the matter of the order of the send of the se



4 money on head and he retire I along the

Refred, The Area office of my, be attached to the first disconstitution A so the and Antioca, fine county, to the second.

22d. Resolved, That we give a vote of the election to the trembers of Bulah Church, and frierds in its vicinity, for their Lindaco to us turing the present session.

23d. Read the minutes and adjourned to the and place stated. Prayer by the both

er Moderator. DANIEL DOZIER, Moderator. WILLIAM J. POUNCEY, Clerk.

#### CORRESPONDING LETTER.

The Conecul River Baptist Association of the Primitive Order, in session with the Bulah Church, Pike county, to her sister Associations with whom she corresponds, sends Christian love and affection:

Dear and much esteemed Brethren in the Lord:

Through the goodness of our lleavenly Father, we are again permitted to meet in our twenty-second Annual Session, and have received a full representation from the Churches in our union; and have conducted the business of the Association with peace and harmony; and several Churches express their gratitude to Almighty God, for his blessings bestowed on them in adding to their numbers, while others complain of colduess and barrenness of soul; yet all remain in peace with themselves and with sister Churches. And we have also received a full correspondence from sister Associations, by letter and messengers, for which we feel thankful to Almighty God for sending in our midst so many of our beloved brethren, whose coming has been a source of enjoyment to us, and whose labors in the Gospel have been with zeal and much ability, and we pray God that their labors may be a lasting blessing to all the dear children of God. Dear Brethren, we desire your correspondence to be continued with us, for which purpose we send you this, our epistic of love, by the hands of our brethren as stated in our minutes, whom we hope you will receive in our behalf.

Our next Association will convene with Consolation Church, Butler county, on

Saturday before the second Sunday in October, 1850; at which time and place we hope

to meet your delegation.

Dear Brethren, we desire an interest in your prayers, and hope you will visit us as often as you can. Now may the God of all grace be with you and us, and keep us all in the unity of the Spirit, and bonds of peace, is the prayer of your little sister, for Christ DANIEL DOZIER, Moderator.

WILLIAM J. POUNCEY, Clerk.

### CIRCULAR LETTER.

#### BY JOSEPH THIGPEN.

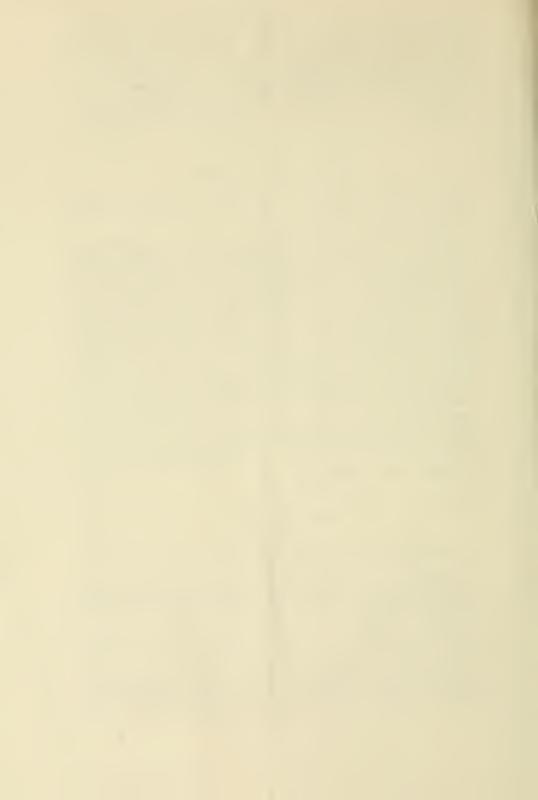
THE CONECUM RIVER BAPTIST ASSOCIATION, of the Primitive Order, to the several Churches composing the same:

Dearly beloved Brethren: - According to a custom of long standing among Baptist of the Primitive order, and agreeable to previous arrangement, you will be looking for a Circular Address from us; and in trying to comply with that duty that seems to present itself to our minds, we shall call your attention to a subject as a foundation for what may follow, viz: Love.

Dear Brethren, though the subject that we have laid as a foundation for this epistle is only comprised of four letters, yet it contains more than any other subject that our

minds could possibly be directed to

Brethren, we are aware that the narrow confines of a circular are infinitely too small, were we in possession of the ability to set forth the glories contained in this subject, and it is probable that through weatness we may scatter thought, it is not possible for us to go beyond our subject, for when we speak of Love we speak of God, for God is Love.



Istable as the construction of the matter of the flects of that Leader the construction of the constructio View the love of God in playing of he can are, man, in that Paralisa of placed him in, all that of giving him a righteous law for him given that rule of life; see the love and union that existed a long as he observed that find that Love is a law requisition, and there have it is empirised on the while family; as a proof of that, we cite you to Benteronomy, 6 chapter, 5th vere: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Matthew, 22d chapter, 37th verse: "Jesus said unto him, thou shalt I we the Lord thy God with all thy heart and with all thy mind." Luke, 10th chapter, : 10 verse: "And he answering said thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Romans, 13th chapter, 10th verse: "Love worketh no ill to his neighbor, therefore Love is the fulfilling of the law."

We might call your attention to many in to pussages, but we think that we have quoted enough, and as we have said that love is a law requisition, at las much the duty of the Adamic family to observe its regulations as it was our fore-parents' in the day that God gave them the law. Yet we do not vish to be understed that menty have g up to all the requirements of that law would be entitled to any reword, but that he as the creature of God has done nothing more than what was his duty; and the Aposto has said, If there had been a law given that could have given life, verily righteousist s would have been by the law; and as we are addressing the Adamic family, we say to you in the language of the Savior, "Ye must be born again." This was the language of the Savior to Nicodemus, that great ruler of the Jews, and notwithstanding a greatness, he could not see how these things could be, and we are of the opinion that there are many in this day that profess to be the followers of Jesus, that are in the the

situation. May God open their eyes if agreeable to his will!

We must stop as regards this requisition of the law, and try to come to speak of it in . a special point-or, in other words, try to speak of the live of God towards his Chart, or those that God gave to his son Jesus Christ, in the Covenant of redemption. We are aware that people professing to know God, objects or denies the doctrine of the Covenant plan of redemption as existing between God, the Father Son and Holy Ghost be at time, but in this we see the love of God predicated upon his fore-knowledge, and w think that John had a view of that when he said: "Behold what manner of Love the Father hath bestowed upon us that we should be called the sons of God." Then, Brethren, we contend that God being Love, and that he is without variableness or shadow of a turn, and that he was God before time, and if you can tell when God be, to be God, then we can tell when his love began to exist toward his children. And y that are disposed to deny such a thing as a Covenant or agreement, as we under sind them to be the same, we cite your attention to the 89th Psalm of the Psalmist Das 1, and 3d verse: "I have made a Covenant with my chosen, I have sworn unto Davida y servant." We are in hopes that no person will deny that the chosen one here that d to was Jesus; as all will admit that God elose his son to be the Savior of states. Also read the Psalm down from the 3rd to the 30th verse, and we think that you will, by the help of God, see that in that Covenant that there is brought to view was between God, the Father and his son Jesus Christ, and that David was enabled through a . revelation of God to view it by faith, and glory therem. Also Isaiah 42d chapter 1st, to 6th verse: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment unto the Gentiles." 5th verse: I, the Lord have called thee in rightcousness, and will hold thy hand and will keep thee and give thee for a Covement of the people for a light of the Gentiles. We will call your attention to one more passage, as we hope it will be enough to satisfy any unprejudiced mind of the truth of the doctrine of an everlasting Covenant. Malachi 3d chapter, 1st verse: "Behold I will send in messenger and ye shall the pure the way before me, and the Lord whom we seek stall suddenly come to his term, as the messenger of the Covenant whom ye delight in. Behold he shall cover a "hanc" of Hosts."

We shall notice the love of God in that of pleaters or charge and day the second



to thin I we have had been a true of the man been and the man been been and the man been an his people, and classe them in his son - and that before the world began- than it was to complete the whole work of creation, and say unto them be truitful and multiply and replenish the earth and subdue it? and yet not one man nor brought into existence as a proof of the doctrine of choice. We will call your attention to a few Scriptures. And as we are swelling beyond our limits, "e shall only cite you to the chapter and verse, and leave you to read for yourself at leisure. John, 15th chapter, 16th verse: Ephesians

1st chapter, 3d and 4th verses; 1st Peter, 2d chapter, 4th and 9th verses.

We shall let what we have said suffice, and notice the love of God in that of effectual earling. Notwithstanding the great love of God in the plan of redemption and God's purpose therein, and that his people were virtually saved, and were heirs of that inheritance according to the purpose of God, yet man Ly mature was entirely destitute of the kn wledge of it, and not in a situation to enjoy it, by reason of sin. We believe that all God's dear ' Oben do glory in that of his grea love, in that of effectual calling. It was that could be ing our old father Adam from smoongst the trees of the garden notwithstanding of as at work sewing of fig leaves to make him a covering, that the rays of the sun worlds on dry up. View the love of God in clothing Adam and his bride with cours of whin. See the Savior at the grave of Lazarus. We believe that Lazarus was typical of kinners that are dead, in trespasses and sins, and that it takes the same power to quicken the dead faculties of their souls, and as the call was made by the Saviour, accompanied by the mighty power of God, Lazarus came forth, but he was bound hand and foot with grave clothes, and his face bound about with a napkin. And what was the command? Toose thyself and go? No, brethren, it was Jesus saith willo thom, Loose him and let him go. We widerstand Lazarus with these grave clothes, to represent the sinner that has been quickened by the spirit of God; and he care ee God as a holy and a just God, and he is bound with these grave clothes and he Unis to 1 to loose himself, but, poor thing, he cannot. His face is bound about with The and he cannot see how God can remain just and save him. But at a time which he expects that God is about to take him from time, when he has lost all confidence in the flesh -ere he is aware, the napkin is removed from his face, he views God, recordled to him in and through the merits of his son, Jesus Christ. The grave chitles are taken away by reason of what Jesus has done. He then views the love of for I and is challed to see him for himself and not another. He then is able to see in e degree comething of that love that John www.hen he said: "Behold what manner the tracker hath bestowed upon us that he should be called the sons of God." ills then is made to love God, and he is also more to love the ordinances of the Gospel d to him in God's word; and then he loves the people of God and he cannot 1. 6.4 until he goes and—as old David did say—draw near all ye that fear the Lord of the will tell you what he hath done for any soul. Notwithstanding he may neglect him by for some time, he does not live satisfied. These are the people that Jesus and says: "If ye love me keep my commandments." St. John, 14th chapter, 10 ver at "Therefore we say unto all such as love Jesus to follow him in all his foote found in his word, and be sure that you do not go only where Jesus has words to our preaching butteren. Love is a tr subject and in love we would wish increson. In the language of the Holy Writ, preach the word, te instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. This aprecord to be a charme given to one of the servants of the Lord as a sacred charge, as

We there it the same stay for the faith to

a the same stay for the faith to

s, a second to be a charge, as

s, \_\_ so the young date of the so that you do not be the so that you d





THE COME. Read his ter Assoc Trox, of the Primitive faid and order, commenced her twenty-second Annual Session with the Bulnh Church, Pike county, on Saunday before the Second Sunday in Octob r, A. D. 1849.

According to previous appoint ent. the introductory Sermela was delivered by Elder J my Kymmion, fro 1 t Corin' bars, 6th chapter and 20th verse to F rive are bought with a pries, therefore, energy took in your body and in your spirit, which are God's."

After thirty minutes ricess, the delegates from the several Churches in our union, repaired to the Meeting House; and pracching was continued at the stand by h. ders JAMES NORMAN, and GILES BRYAN.

1st. The Associati r. was organized with prayer by the Brother Moderator.

2d. Received and read letters from tw. nly five Churches, and enrolled the delegates names, and minut d the state of the Churches.

3d. Proceeded to elect a Moderator at 1 Clerk, which resulted in the re-election of Elders Daniel Dozier, Moderator, and William J. Pouncey, Clerk.

1st. The Moderator announced the Association organized and ready for business, and invited visiting brethren of sister Associations of our faith and order, to seats with

us, and read the rules of decorum.

2d. Offered opportunity fow newly constituted Churches, and Churches with letters from sister Associ tions, to attach themselves to our body; when Friendship Church, Pike county, and Antioch Church, Butler county, each, presented a petition, by letter, and delegales, and on examination, were found orthordox and orderly, and was received by the Moderator, giving the right hand of fellowship to their delegates.

3d. Appointed the following committees:

On Preaching .- Simon Russell, J. E. Stinson, J. A. Smith, B. Jones, P. Davis, J. Bryan.

On Business to come before the Association .- Elders Robert Warren, Robert Toler. Wm. J. Pouncey.

4th. The Committee on Preaching, report Elders E. NEISON, JOHN BLANKSTONE, D. Moore, and Wm. J. Pouncey, to preach on Sanda; in the or 'er of their names.

On motion, adjourned till Monday morning, 9½ o'clock. Prayer by Elder E. Nelson.

SUNDAY MORNING, 10 o'clock.

Our Brothren came ferward in the order of their names, i. e. E. Nelson, J. Black-STON, in the forenoon, and D. Moore, and WM. J. Pouncey, in the afternoon; and with ability and much Christian zeal, preached the Word to a very large and attentive congregation, the fruits of which we hope will be gathered not many days to come.

Monday Monning, 93 c'clock.

1st. The Association was organized with prayer by Elder Jon BLACKSTON. The Moderator renewed our invitation to bre'hr in from sister Associations.

2d. Read the rules of Deco-non.

3d. The Committee on Preaching, report Elders Mosuly and Funguison, to preach in the forenoon, and J. Tomers and E. Nelson in the afternoon.

4th Called or the report of the Committee on Business; which was presented, read,

received, and committee discharged.

5th. The delegate from Bethsaida Church in Barbour county, arrived, presented his letter, which was received, and the delegate invited to a scat.

6th, Called the roal, and marked abscatte.

7th. Called for corresponden a financial of Americans, which year received a fol-

From Dhernever As a March 1 ther and minutes by her delegates, Where & Merce,

J. Norman, J. 4 to see the street of the str Towns, and a shorthern, J. Parin reas, J., M. Pater in the discrete state of the contract of t

agist by Mrs. Mutor C. Carter 19th 1. Tray Cla. 3608

	Or Distriction
	Andre
op we series for a William Cope and Smith Serverill. 2000, b	CHUS COUNTY'S Ordained Ministers in synna vermas—Licentiantes in 10d of a barbon Stroon Stinson, J. Kennody, and T. Bennod, Stroon Stinson, J. Kennody, and T. Bennod, Stroon Stroon Stroon Honor Form, Honor Plan, and Gibson Devet, 90 of 1 down B "bito on, end J. E. Ohidas, and Gibson Devet, 90 of 1 down B "bito on, end J. E. Ohidas, and J. Leegs, 1 da. Trabour Sching, Thomas Concer, and H. Meegs, 90 of 1 down Stroon Schings, William Bell, and Elisha Childs, 90 of 1 down Schings, 1 down William Bell, and Elisha Childs, 90 of 1 down Schings, 1 down William Bell, and Joseph Evens, 90 of 1 down Schings, 1 down William Schingsworth, 90 of 1 down Schingsworth, 90 of 1
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	- 1 : 12: 15: 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1
	KKO LINE WOOD N
	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \
	Section 1 of the section of the sect
	10 10 10 10 10 10 10 10 10 10 10 10 10 1
Market Commence of the Commenc	Minist Minist
	A TO THE STATE OF STA
	SWCA. Sweete coned nond nond nond Nicon Honor Ho
Species Car Brance (2004), and Smith Species (2004), hear Cope and Smith Species (2004), hear Cope and Smith Species (2004), which was so and Milliam Top of Carlos (2004), and Milliam Top of Carlos (2004), which alone and Milliam Top of Carlos (2004), which alone and and Milliam Top of Carlos (2004), which are broken, and Jointe Tagents (2004), and William Brobley.  A. Smith, and William Brobley.  On the proof of the Milliam Brobley.	CHUS COUNTY'S Ordained Ministers in several marked (*)  Absentors
Manual Ma	NAN  NAN  Miked  au  d 7:  au  d 7:  d 3:  ls,*  and Ji.  and J
	Disc.  Licent  (*)  Reput  Nicora  Nic
	Strong
	45. 200 m
ရို ကြောင်းသည်။ ကြောင်းတို့ မြောင်းသည်။ ကြောင်းသည်။ ကြောင်းသည်။ ကြောင်းသည်။ ကြောင်းသည်။ ကြောင်းသည်။ ကြောင်းသည်။	
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	3. 1. 3. 4. 4. 5. 1. 4. 5. 1. 5. 1. 5.
1	3
2 - 1 × 2 × 2 × 3 = 2 × 1 × 2 × 2 × 2	26 - 2 20 Fe - 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
- 17 - 100 100 10 100 1 1 1 1 100 10	זונו שווווון אומוים בו בו שומו שו כו וב ו

The Grand Wick Jordan,